few. However, each woman tries to keep one for feasts. 000
During the Japanese period many of the old clothes were 291
ruined and they have not yet been replaced because cloth is 178
now both scarce and expensive. For example, Andi said that 728
the main reason why men wear ordinary shirts is because the old costume takes so much cloth and it is hard to get today. The same thing holds for pants. He agreed that in general the older men still wear a sarong, but that the younger ones tend to wear pants. He said that formerly there would have been much trouble had he appeared at the office dressed in pants and a shirt. But today no one cares because they know that it is hard to get any clothes at all. As for export and [439]
import, there never was very much in this kampong so it is hardly worth speaking of.

As for changes in the market place and in market activities, 177
they knew of none except that with buses and bicycles people 489
could go further. The market rings I mentioned before. For- 436 ●
merly, in pre-Dutch time, the local people used V.O.C. [pro- 178
bably Vereenigde Oostindische Compagnie (i.e., Dutch East India Company)--Analyst]coins and also kepeng. Now they still have kepeng, but they use rupiah. Formerly there was some barter and the Kepala kampong described it to me.

As I remember it, five people own automobiles, including 177
four Buginese and one Chinese. Before the war there were 489
three. There are about twenty people who can drive a car. 493
There is much travel by bus today.

As for the economic system, it is mainly individualistic 428
and to some degree runs along family lines. But the main 562
thing is the individual. However, in matters of inheritance 591
it usually runs like this: inherited goods are so divided that 611
the sons get the larger share, and the girls the smaller one. But the girls generally get the house. This is important because the usual practice is matrilocal for residence, though there is no hard and fast rule, and if a man has more property than his wife in his kampong they may live there. Nevertheless, the usual practice is for the man to go to his wife's house or kampong, and later if possible build a house in his kampong. This reflects, possibly, a previous matrilineal state. Andi said that if one's son happened to be mean, he [578]
might refuse to give the house to daughters, but this was not right. I explained primogeniture, and he got angry at the thought of it. This was one of the few times he got really excited. He said that if his brother tried that on him he would fight, and even knife him.